

# THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, February 12, 1820.

[No. XIX.]

## MISCELLANY.

*Memoir of the late Rev. William Garnon, First Chaplain of the Colony of Sierra Leone.*

(Continued from p. 548.)

In the beginning of June, Mr. Garnon left Harewood, and took charge of the parish of Harborne for several weeks. This was a situation much endeared to him, on many accounts. He formed an affectionate attachment to the person and family of a revered friend, George Simcox, Esq. with whom he for some time resided. It was from under his hospitable roof that he was married, at Harborne Church, by the Rev. Edward Burn, on Thursday, the 18th of July, to Miss Mary Dennis Rock, of Birmingham. The solemnity and interest of this union were enhanced, by the consideration of the important duties which they had in prospect; and by the earnestness and affection with which their Christian friends united, in commending them to the care and blessing of Him, in whose cause they were about to serve in a foreign land.

An extract of a letter, written at this time, will show the high sense which he retained, under the trial of parting from his friends, of the engagements which he had entered into at his ordination. It was addressed to one of his associates on that solemn occasion, the Rev. William Carus Wilson. "Our feelings will be called into exercise; but, if governed by love to Christ, this will give them a just direction; so that we shall, in all things, make our wills subservient to His will. I cannot but feel separation from my dear friends, and the leaving of my native country, perhaps never more to return. But shall I repine? Whose am I?—You, my dear friend, can testify, with others, that I gave myself up to be a labourer in the vineyard of our Lord and Master, Jesus Christ; and that I promised to feed his flock *willingly, not for filthy lucre, but of a ready mind*. Surely I am thine, O Lord! I am not my own; I am bought with a price."

In this spirit and temper he set forward on his work in Africa, *not knowing the things that should befall him there*, but prepared to meet them as a Christian.

Mr. and Mrs. Garnon, after taking leave of their friends and their country, embarked on board the *Diana*, Captain Lawson, on September 29th, for Sierra Leone. During the voyage, relying on his God in humble and filial confidence, he was happy amidst storms and tempests; trusting in Him, who *holds the winds in his fist, and the waters in the hollow of his hand*. The prevailing

desire of his heart to do good to others manifested itself while on board, in the instruction, as he had opportunity, of those who sailed with him.

Africa now became generally associated with the objects before him. In a letter to the Rev. W. C. Wilson, after passing the Canary Isles, one Sunday morning, he writes—"The sun was rising just above the lofty Peak of Teneriffe, and with his rays dispersing the clouds and mists which generally hang around its brow. It was a glorious sight; and reminded me of Jesus, the Sun of Righteousness, who is for the healing of the nations; and of that happy time, when he shall rise upon benighted Africa with healing in his wings, to scatter the mists of ignorance and superstition which render it a land of even Egyptian darkness."

In three weeks, the *Diana* anchored off Senegal. "Some of the natives," Mr. Garnon wrote to a friend, "came on board. They have little clothing. One had some Greegrees about his neck. I asked him for what reason: he said, to preserve his life, and that no knife might cut him. In order to convince him to the contrary, I affected to cut him: he cried out, and began to cross his forehead. He then said it was to preserve him from accidents; that he gave two dollars for one, and it was very good. I directed him to Jesus Christ for preservation and salvation: to Him he must pray, and put no trust in his Greegrees."

On landing at Senegal, it proved to be a grand festival with the Mahomedans. Melancholy evidences abounded, on all sides, of a country buried in the shadow of death. His mind was deeply impressed with a sense of the invaluable privilege of being born in a Christian land, where the holy and peaceful religion of Jesus is proclaimed.

Mr. Garnon was strongly urged by Major Peddie, at the head of the expedition into the interior to discover the source of the Niger, and who was then at Senegal, to preach a farewell sermon to the party engaged. He would have gladly complied; but much lamented that he was prevented, by orders to go on board early on the Sunday morning. Major Peddie, and two other senior officers, died, as is well known, with about 50 men, when they had proceeded scarcely more than 200 miles. In writing afterwards to a friend, and mentioning his having seen the setting forward and the return of one of the largest expeditions into Africa, he says, "Some who have returned are not very willing, I believe, to go again; but they say the HONOUR of the thing obliges them. Farewell such HONOURS!—I once sighed for them, but found them not. I was told that glory was to be found in ARMS: I sighed for that also; and enjoyed it, as I thought for some years. I endured all difficulties then, as a good soldier; yet I never found this glory: till at last it was told me that TRUE glory was to be found above—and that it consisted in grace imparted here, as an earnest of glory hereafter."

On Sunday, October 3, the *Diana* sailed for Goree, where she stayed a few days. Mr. and Mrs. Garnon here visited Mr. and Mrs. Hughes, stationed at this island by the Church Missionary Society; and examined into the state of the schools. On the following Saturday they sailed for Sierra Leone. The ship stopped, for a day or two, at the British settlement in the Gambia, then quite in its infant state; and anchored in St. George's Bay, off Free-town, on the 21st of November.

The view of the peninsula of Sierra Leone, when sailing up the river, is striking and beautiful; and the face of the country quite different from any they had before seen on that coast. The mountains, which extend a considerable distance from west to east, form a noble chain; and, on a near approach, present a very picturesque appearance, from the thick and lively verdure with which they are constantly crowned. Here and there is a spot cleared, with a house and a farm. These pleasingly vary the scene. The church at Leicester Mountain, from its conspicuous situation, soon arrests the eye of the stranger; and affords, to an enlightened mind, pure satisfaction and delight, when it is considered that this is but ONE of the several buildings that are erecting for the instruction of the heathen.

The first intelligence which met Mr. Garnon, was the death of several who promised to be useful in the colony: but he was not discouraged: his language was, "Lord, I desire to be thine!—enable me to give up my life cheerfully in this work, if thou shouldst require it!"

Mr. Garnon, on arriving at the scene of his short course in Africa, entered on his office of chaplain to the colony of Sierra Leone with an earnest desire and prayer that he might be rendered instrumental to the present and everlasting happiness, both of the European residents, and of the settlers and natives. He had engaged, with this view, to act as the representative of the Church Missionary Society, in affording advice and assistance to its missionaries. An important sphere of exertion thus opened before him; attended, however, with many difficulties.

Mr. Garnon commenced his ministry at Free Town, on the 24th of November, 1816; and, for the twenty months that he survived, was enabled to labour with faithfulness, affection, and zeal. With a view to the edification of his congregation, he entered on an exposition of the parables and miracles of our Lord; interweaving such other passages as he deemed most applicable to circumstances, or suitable to the particular seasons commemorated by the church.

Divine service was held in the court room, twice every Sunday; the church not being built. At ten in the morning, the governor and military attended; together with Europeans, and Nova-Scotia and Maroon settlers, with some liberated negroes. In the afternoon, at three o'clock, the troops assembled with a few set-



thers. A small proportion of the Nova-Scotia and Maroon settlers frequent the established church: many of them having brought their own teachers from America, and others attending the Wesleyan missionaries.

Early in January, 1817, Mr. Garnon assisted his excellency governor Mac Carthy in laying the foundation-stone of the church in Free Town. He had ardently desired to see a building appropriated to the service and worship of Almighty God. It was a memorable occasion. A great number of the inhabitants attended, and the colonial and liberated children were present to witness the solemn ceremony. Mr. Garnon read part of the eighth chapter of the first book of Kings, from the 22d to the 53d verse; interweaving some observations on the subject and the occasion. The old hundredth Psalm was sung at the conclusion.

The first anniversary of the Sierra Leone auxiliary Bible society, of which Mr. Garnon was secretary, was held on the 7th of January. It was not so well attended as he had expected to see it; but he encouraged himself in the hope that this institution, patronized as it is by the governor, would yet flourish, and would ultimately diffuse its genial influence, by the exertions of European and native Christians, through all the bordering tribes and nations of that vast continent. A stock of Bibles and Testaments which he took with him, from the British and Foreign Bible Society and the Naval and Military Bible Society, was deposited in the colonial library; after supplying the schools, and the troops which touched on their passage from Senegal and Goree to the Cape. To such Mahomedans as could read, he gave Arabic Bibles. Many of the Nova-Scotia and Maroon settlers labour under great disadvantages, from not being able to read; but as their children are taught, it may be hoped that they will read the sacred volume to their parents, now that copies of it are become easy of access to them. Of the liberated negroes, many can now read well; and not a few have been brought, by the grace of God, to live under its influence: and it is truly delightful, and worthy of imitation, to observe how constantly the Scriptures are with them the companion of their leisure hours.

The second anniversary of this society was held in January, 1818. Still but few of the Nova-Scotia and Maroon settlers attended. The liberated negroes, it is confidently hoped, will, for the future, stimulate them by their example; as they are manifesting a willingness to aid every useful institution that has been brought before them.

Mr. Garnon was urged by the governor to take on him the office of a magistrate. He begged permission to decline, fearing that the union of that office with that which he already held might have an unhappy effect on the minds of the people. After a little longer residence, however, among them, he was prevailed on to accept it; finding that, in his particular situation, it would



give him more influence in enforcing regulations for the good order of those committed to his charge. He found it necessary so to arrange the duties which thus devolved on him, as that he should not be always liable to calls of this nature. With the other gentlemen, therefore, who held the office with him, he agreed that each should appropriate one day in the week.

At the latter end of April and the beginning of May, Mr. Garnon was attacked by cholera morbus. These attacks were, through divine mercy, soon subdued; but they awakened painful apprehension concerning him. As he well knew how rapidly this disease in tropical climates often terminates in death, he was led to meditate much on the probable result with regard to himself; and his mind being deeply impressed with the responsibility attached to the station which he held as a Christian minister, he endeavoured to improve this season by self-examination and prayer. He was mercifully recovered in a few days, and resumed his ministerial duties with increased vigour. On the following Sunday, he preached a solemn and affecting sermon, from *Give an account of thy stewardship, for thou mayest be no longer steward*; selecting such Psalms for the service as indicated the grateful state of his heart.

The two services on Sunday, at the court room, were continued till the beginning of July; and the evening spent in the instruction of children, who came to him at his house for that purpose. Finding, however, that the afternoon service was very indifferently attended, and the rains setting in, he considered it advisable to suspend that service; but, in its place, he undertook to visit the military hospital in the afternoon; and in the evening, to go to Soldier's Town, about a quarter of a mile from Free Town, to preach to the troops and their families. He had no public lecture in the week; but had he lived to see the church finished, he intended to open it once on the week days, for the further instruction of the people.

From the first week of his arrival, Mr. Garnon had been in the habit of frequently visiting the different towns in the mountains, which are peopled by negroes who have been liberated from slave ships; and where they are not only trained to habits of civilization, but are brought under the sound of the everlasting Gospel. Here seems to be the gathering together of almost all the nations on this part of the vast continent of Africa: and the inhuman traffic in slaves is thus so wonderfully overruled by Providence, that these our fellow creatures, debased by ignorance and sin, shall be taken in bonds to a place, where friends shall free their bodies from fetters, and where he has provided missionaries to instruct them *in the things which belong to their everlasting peace*, and to bring them into that freedom which Christ bestows! Good is brought out of evil; and the Gospel, with all its blessings, is, by this unlooked for means, diffusing itself among the sons and

daughters of injured Africa! Missionaries from the church missionary society are placed as superintendents over these towns. In their comfort and success Mr. Garnon felt the most lively concern. Though younger in years than most of them, he not only gained their affection and confidence, but sought to be a *fellow-helper with them*, that he might be a *partaker of their joy*. He delighted to instruct the negroes, whether young or old: and his heart was often refreshed by these affecting seasons; while they evidenced their joy on his going among them, by their countenances and expressions.

As the rains came on, sickness among the Europeans became very general. The mission was soon deprived of two of its members. Mr. Brennand, a school-master, but recently arrived, died in June; and, in July, the Rev. Leopold Butscher departed from the labours which he had long sustained on this coast. In referring to these deaths, and the many other losses which the mission had sustained, Mr. Garnon thus writes, in a letter to a friend:—

“It is most affecting to see so frequently one and another taken from us, in the great cause in which we are engaged. But *the will of the Lord be done!* “He moves in a mysterious way.” His words are, *Be still! and know that I am God.—What thou knowest not now, thou shalt know hereafter.*”

In consequence of Mr. Butscher's removal, the whole superintendence of the Christian institution, at Leicester Mountain, devolved on Mr. Garnon. This was a charge for which he felt very anxious, and which materially increased his exertions; but his prevailing desire was, not to consider his own personal ease, but to do what he could in the service of his heavenly master. Much of his time was necessarily spent among the children at Leicester Mountain, and they soon formed an attachment to him.

His health was wonderfully preserved during this rainy season, amidst great exposures, to which his official duties subjected him, so that he was generally able to discharge them. He seemed to fear nothing, when the path of duty was plain before him. His faith was firmly fixed on God; as will appear in the following extract from a letter to his friend, the Rev. W. Carus Wilson:—

“When a soldier of the king, I have seen men fall on my right hand and on my left; but death never came nigh me. And so I can say now: though exposed to frequent rains, and to Africa's hot sun, yet I am spared—and why? *Because the Lord has been my helper: therefore under the shadow of his wings will I trust!* Has he not said, *The sun shall not smite thee by day, nor the moon by night?* Have not I been exposed to both these dangers? Blessed be his name, *He that keepeth Israel shall neither slumber nor sleep!* Oh for more of this “precious” faith!”

Toward all the missionaries Mr. Garnon manifested a spirit of Christian love; rejoicing with them in their prosperity, and sympathizing in their difficulties and trials. He was raised above that

low jealousy of mind which cannot rejoice in the success of others, while it is withheld from our own labours; and was accustomed to say, that though he lamented that he could not discover those blessed effects from his own ministry which he earnestly desired, yet he felt it an honour to be associated with those servants of Christ who were made instrumental in promoting the Divine glory in the salvation of immortal souls. The half yearly meetings, at which he presided, were held in his own house; and his spirit and conduct, on these occasions, will long live in the memory of those who assembled, as tending greatly to encourage them, and to cement them together in the indissoluble bonds of the Gospel. At one of these meetings, held in November, 1817, he proposed that there should be a prayer meeting among them for the general success of the mission once a month, but more especially for the one with which they were connected; and that they should also unite in contributing to the support of the society. In witnessing and participating in these refreshing seasons, his heart was often overwhelmed with gratitude and joy; and he would ardently wish that the members of the society could be present, as he felt that no Christian among them would ever repent of contributing his utmost aid to the promoting of the temporal and eternal welfare of these injured children of Africa.

(To be Continued.)

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THE BIBLE.

*Speech of Mr. PHILLIPS (the Irish Barrister) at the city of London Auxiliary Bible Society.*

“The Bible is a book of facts, as well authenticated as any heathen history—a book of miracles, incontestably avouched—a book of prophecy, confirmed by past as well as present fulfilment—a book of poetry, pure and natural, and elevated even to inspiration—a book of morals, such as human wisdom never framed for the perfection of human happiness. Sir, I will abide by the precepts, admire the beauty, revere the mysteries, and, as far as in me lies, practise the mandates of this sacred volume; and should the ridicule of earth and the blasphemy of hell assail me, I shall console myself by the contemplation of those blessed spirits who, in the same holy cause, have conquered, and gloriously triumphed, in the goodly fellowship of the saints—in the noble army of the martyrs—in the society of the great and good and wise of every nation. If my sinfulness be not cleansed, and my darkness be not illumined, at least my pretensionless submission may be excused; if I err with the luminaries I have chosen for my guides, I confess myself captivated by the loveliness of their observations.—If I err, it is in a heavenly region—if I wander, it is in fields of light; and rather than sink with infidelity into dust, I am content to cheat myself with their vision of eternity. I err with men who have drunk deep at the fountain of hu-



man knowledge, but who dissolved not the pearl of their salvation in the draught: I err with Bacon, the great confidant of Nature, fraught with all the learning of the past, and almost prescient of the future, yet too wise not to know his weakness, and too philosophic not to feel his ignorance; I err with Milton, rising to heaven on an angel's wing, and, like the bird of morn, soaring out of sight amid the music of his grateful piety; I err with Locke, whose pure philosophy only taught him to adore its source, and whose love of liberty never degenerated into rebellion against its author; I err with Newton, whose star-like spirit shot athwart the darkness of the sphere; I err with Franklin, the patriot of the world, the philosopher of liberty, whose electric touch thrilled through the hemisphere. I will not renounce even the errors of such men for the drunken death-bed of a Paine, or the delirious war-hoop of the sinking fiend, who would exalt his altar on the ruins of society. It is difficult to say, whether their tenets are more ludicrous or detestable. They will not obey the king, the prince, the parliament, or the constitution; but they will obey anarchy. They will not believe in Moses, or in Christ; but they believe Tom Paine. With no government but confusion—no creed but scepticism—I really believe they would abjure the one if it became legitimate, and rebel against the other if it were established. A lover of my country, I draw a line between patriotism and rebellion. A friend to liberty of conscience, I will not confound toleration with infidelity. With all its mysteries, I will die in the doctrines of the Christian faith; and with all its errors, I am contented to live under the glorious safe-guards of the British constitution."

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### FOREIGN INTELLIGENCE.

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#### LONDON MISSIONARY SOCIETY.

*Extracts of a letter from the Rev. Samuel Marsden to the Secretary, dated Parramatta, New South Wales, June 8, 1819.*

"I have just received various letters from the missionaries at the islands, though no public ones. They in general contain the most gratifying intelligence. You will learn with much real pleasure that Pormare is going on well, and has finished his immense building for the worship of the true God. Last month the natives were to hold a grand Pentecost. Nothing like this, as I have had occasion before to remark, has occurred since the days of the Apostles. The work is all of God. The missionaries, humanly speaking, had no strength for such a work, although in the discharge of their duty, they have endured hardships and privations which will never be known in Europe. Indeed, it is probable, men of more refined education and habits could not have borne them. Had any of the great generals of the earth seen Joshua surrounding the walls of Jericho, with his rams' horns,

how contemptible would his conduct have appeared in their sight. Many, even sober thinking men, for years viewed the mission to the islands with sovereign contempt, and considered it as the offspring of intemperate zeal. The mouths of gainsayers must now be stopped, and infidels silenced. Facts, which are open to the examination of the bitterest enemies of the cause, cannot be contradicted. This work is evidently of God, and his foundation is sure. What less than infinite power could induce a nation to forsake its gods? The Otaheiteans, king and people, have forsaken their gods and cast them into the fire, because they were no gods. Their altars no longer stream with human gore; their infants are no longer murdered as soon as born; nor does the poor savage any longer remain without hope and without God. The blessings of Divine Revelation, even on this side the grave, can never be duly appreciated. It is impossible for those who have never seen a heathen near death, to imagine the terrible nature of his situation. He has no magnetic point by which he may steer his shattered bark through the dark and stormy seas that roll between the present and future world. A horrible darkness, a satanic dread, an anguish such as guilt alone inspires, rack the tortured mind more and more as death approaches; while the frantic friends of the poor dying heathen, yell, howl, dance, shout, and distort their features into a thousand horrid forms, to frighten death from his trembling prey. Now, blessed be God, Jesus steps in between satan and death, and the dying Otaheitean, saying, 'Fear not, I have the keys of death and hell.' Satan has lost so much of his dominion in the islands, that he will never regain his former holds. The Otaheiteans are now furnished with the sword of the Spirit, (the word of God,) by which they will be able to defend themselves from the common enemy. They can now read for themselves the holy precepts, and precious promises of the Gospel, which will be both their guide and consolation in life and death. I do rejoice with the society. I feel thankful to Almighty God for his mercy to these poor heathens, for whom I can say, that I have often 'travailed in pain.' The 'incorruptible seed' is sown amongst them, which 'liveth and abideth for ever;' and as God has manifested his power, and taken a people to himself from amongst the heathen, he will provide for them, he will take care of them; 'because he has chosen them to be his people.' God has blessed the society's exertions far beyond all our hopes. He has been on our side, and has done much. As workers together with God, much still remains for the Christian world to do. The weakness of the instruments employed in forwarding this great work, must not discourage us, we must look beyond all second causes to the GREAT FIRST CAUSE, and while we do this, we must use such means as are within our reach to follow closely the openings of Providence.

“ Considerable supplies of agricultural implements will now be wanted to enable the natives to subdue the soil, and to unite the comforts of civil life with the blessings of the Gospel. These will mutually strengthen each other. The Christian world must not be sparing of their money, nor do I think they will in such a cause. Something more will now be necessary than merely what will supply the wants of the missionaries, at least for a time, till the cultivated grateful soil returns a joyful harvest. In this country, the government supplies the new settler, when he enters upon his land, with the implements of agriculture and provisions for a time, till his first crop is ripe. Though he brings with him from England the knowledge of agriculture, and habits of industry, yet the wisdom of government deems it necessary to give him further aid. The Otaheitean has neither knowledge nor habits of industry, nor the means of acquiring them without implements. The directors will take into their favourable consideration the civil and political state of the islands, and, no doubt, will adopt such measures as will conduce to the permanent establishment of Christianity and the arts of civilization therein. With my earnest prayers for the Divine blessing upon all the labours of the society. I remain, Rev. Sir, yours affectionately,  
 (Signed) SAM. MARSDEN.”

*Extracts of a letter from Mr. Henry to the Rev. S. Marsden, dated Eimeo, Feb. 4, 1819.*

“ I am now alone here (Papetoai) with my family, and have the school to attend, and all the other duties of the station to perform myself. My colleague, Mr. Platt, resides for the present near the sugar-works, assisting, together with Mr. Darling and Mr. G. Bicknell, in putting them up. They are situated two or three miles from hence, at the head of a most excellent harbour, where there is fine land and plenty of water, to keep the mill going the whole year round, should that be necessary. I am happy to say, that the mill answers, and leaves the sugar-cane, after pressure, quite flat and dry. Little has, as yet, been done with respect to planting. The absence of the king at present is a great disadvantage. Were he on the spot, I do not doubt that we should soon get a considerable quantity of ground cleared and planted, but we have no reason to expect him here until after the general meeting in May. The people are proceeding with much spirit in procuring cocoa-nut oil, and I doubt not but they will persevere in procuring it and other articles, as their subscriptions to our auxiliary missionary society, from year to year.\*

“ The king’s great chapel in the district of Pare, in Otaheite, will soon be finished. It will be a wonderful building for this part of the world. The sides consist of upright planks closely

\* Mr. Darling, in a letter to Mr. Marsden, states that there are few on these islands who are not subscribers.



joined together. The great meeting in May is to be held in it. It is expected that the king and a great number of others will be baptized on this occasion, although some of us think it will not be a good time for the administration of the rite, as there will then be so much business to transact, and that it would be better to baptize those who are deemed fit subjects for it, at the respective stations to which they belong.

“ Mr. Tessier, who is now with Mr. H. Bicknell, in Papara, Otaheite, informs me by letter, that the king who has resided for some time in that district, and has but lately left it on his tour around the island, strictly observed the Sabbath while there, and attended the worship of God, both public and private, regularly. So particular was he with respect to the observance of the Sabbath, that he had grass cut for his horse on Saturdays, and water prepared, so that there might be no occasion to take him out on that day.”

*Extracts of a letter from Mr. Crook to Rev. S. Marsden, dated Paofai, Wilks's Harbour, Otaheite, Feb. 24, 1819.*

“ The chiefs of Atahuru and of Papara, Utami and Tati, two sincere good men who are with us, and mean to take up their residence here, are preparing to build a large boat each. Hitoti also, the chief of Tiarei, who lives near us, is getting on very actively with one of 32 feet keel. The principal view of these chiefs in building these vessels seems to be to visit other islands and carry the Gospel to them. They have themselves profited much by the word of God; they understand the Gospel of Luke, now in their hands, better than most common Christians among our own countrymen. If you mention any subject contained therein, they know where to find it, and if you ask them the meaning, they can in general give a pretty consistent account thereof. I expect another year or two will make a marvellous change in these people.

“ The king is yet on his tour, from which nothing can divert him; when he has completed it and is gone over to Eimeo, it is probable the sugar-works will be put in operation. Nothing can be done in haste here; few of the natives have been accustomed to obey promptly.

“ Through the moist state of the air sickness has been very general for some time past. Mr. and Mrs. Bicknell have been ill, Mr. B. apparently near the grave, he is now better, but not considered out of danger.”

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### MORAVIAN MISSION.

An obliging friend to whom we are frequently indebted for information respecting the missions of the United Brethren, has favoured us with the LXXIVth number of their “*Periodical Accounts*” from which we

learn that the "labourers on all the stations in the Danish Islands (See C. H. p. 300) were well, in May last." The Rev. MATTHEW WIED, writes from St. Croix, that they

Have, by the Lord's mercy, not lately been afflicted by any heavy illness. I am growing old, being now 75, and begin to feel that my strength fails, particularly my memory, but I have much cause for thankfulness to my God and Saviour, for the very tolerable state of health I enjoy. I have lived 37 years in the West Indies, without ever leaving this hot climate. My dear wife is rather more ailing than myself, and 73 years old.

We beg to salute all our dear brethren and sisters and friends from us, and request their prayers for ourselves, and the cause we are favoured to serve.

The principal part of this number of the periodical accounts is occupied with particulars relating to the Missions at *Witte Revier*, at *Groenkloof* and *Gnadenthal*,\* the former of which has suffered exceedingly from the inroads of the neighbouring Caffres. And the Committee of the London Association in aid of the Moravian Missions, have laid before the public an affecting statement of facts, which will be sufficient to insure for their distressed fellow Christians immediate and liberal relief.

The settlement of the United Brethren (or Moravians) on the Witte Revier, or White River, in the Uitenhagen District (Cape of Good Hope), was fixed upon in 1816, after a survey of the spot by the Rev. C. I. Latrobe, under the full concurrence of the colonial government, with the view, partly, of relieving their settlement at Gnadenthal, which contains above 1400 Hottentots, from a redundancy of population. The Witte Revier falls into the Sunday River, which empties itself into the sea, near Algoa Bay. Three male and two female missionaries arrived there in April 1818, and with the help of some Hottentots, who settled on their land, and whose numbers soon increased to one hundred and fifty-five, the preparation of a temporary church and dwellings, corn-mill, smithy, gardens, and corn-fields, was soon effected, and the settlement was making rapid advances; but the flattering prospect was soon blighted. The Caffre war broke out; a horde of savages lodged themselves in the glen near the infant settlement; in the beginning of the present year the missionaries sustained three distinct attacks, in which 600 head of cattle were driven off, which reduced them to the extremity of distress, and on the 14th of April nine Christian Hottentots were cruelly mutilated and murdered. The missionaries thus describe their situation:—"All the nine men who were murdered had families of small children, and some of their wives pregnant. The lamentations of the poor women and children pierced our very hearts. All our endeavours to sooth their grief, and administer comfort to them, were vain. They were quite disconsolate. Their fathers were dead; their cattle, which had hitherto supplied them with

\* See Christian Herald Vol. VI. p. 105.

meat and milk, were all stolen, and they were reduced to the greatest extremity, and we were not sure but that every moment an attack would be made upon us, and murder us also. Our Hottentots had lost all courage. Countless, indeed, were the sighs, tears, and prayers, which we offered up to our God and Saviour during these days of horror and anguish. There being no oxen left, we could not quit the place, on account of the aged and infirm, and the children: yet to stay any longer was equally impossible, as our whole stock of provisions was either destroyed or consumed, and to go out in quest of more was risking the further loss of life." They contrived at length to apprize the Landdrost of their dreadful situation, by whose kind exertions the congregation was withdrawn to Uitenhagen, and partial relief afforded them. They heard soon afterwards, that all they had left behind, together with the corn-fields and gardens, were laid in ashes, and utterly destroyed, first by the Caffres, and then by the elephants. The fugitives were still in a state of the greatest distress, attacked by fever, and in the utmost want of the necessaries of life, all provisions being excessively dear. In the midst of these accumulated sufferings, the faith and patience of the missionaries remained unshaken. They write, "We have more reason to thank the Lord for his protection, than to complain; it might have been worse. He alone knows what still awaits us, but we trust in him to support us under all afflictions, and we feel it our duty with a willing heart to remain with our congregation, which, with us, hope to return to the Witte Revier, when peace is restored."

They acknowledge with gratitude to have received for the above object upward of \$600.

*\*\* Donations, however small, towards the relief and support of the mission of the United Brethren among the Hottentots, will be very thankfully received and acknowledged by the Right Rev. CHRISTIAN G. HUFFEL, Bethlehem, Pennsylvania, the Right Rev. JACOB VAN VLECK, Salem, Stokes county, N. Carolina, the Rev. WILLIAM H. VAN VLECK, No. 74 Race-street, Philadelphia, and by the Rev. BENJAMIN MORTIMER, No. 104 Fulton-street, New-York.*

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#### CONTINENTAL SOCIETY.

This Society have circulated two numbers of extracts from letters received from abroad by their committee. The object of this society is the diffusion of religious knowledge on the continent of Europe, by the aid of *native preachers*, and the distribution of the holy Scriptures and religious tracts, without the design of establishing any distinct sect or party. Sir Thomas Baring, Bart. M. P. is President.

The number of ministers employed by the society is about ten; double that number, however, might be usefully occupied, would the funds allow it. The sum expended for the maintenance of those who are already engaged, amounts to about



12,000 francs per ann. exclusive of Bibles, Tracts, the re-printing the works of the old French Reformers, and all the domestic expenses of the society.

Their ministers appear frequently to meet with a few among the Catholics who read their Bibles, and discover the errors of popery. Many persons of different denominations, seem inquiring, and willing to receive instruction. The names of places and persons are, for obvious reasons, suppressed; but upon the whole, the correspondence is encouraging; and it is evident that the society, though acting at present on a small scale, does not labour in vain.

#### RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND.

It has long been the subject of deep regret in Ireland that there is a melancholy dearth of religious and moral publications, but a wretched abundance of pamphlets and ballads of the vilest description. These evils have become more serious since education has spread among the people, and assume an aspect so alarming, as to call for the most vigorous and extensive measures of remedy and restraint.

An Association has therefore been formed, on a most respectable scale, to alter and ameliorate this state of things—an association which, by the extent of its resources and connexions, may undersell the vile productions alluded to, so as to counterbalance, by *superiority of matter, and inferiority of price*, the natural attraction of vicious tales.

Such is the admirable object of this respectable Association, the chief patrons of which are, the Right Hon. Viscount Lorton, President:—the Earl of Gosford, Viscount Jocelyn, and Sir Richard Steele, Bart. Vice-Presidents.

The Religious Tract Society, of London, the parent of many similar institutions, have honoured themselves by the munificent donation of *one thousand pounds*, to the Religious Tract and Book Society in Ireland, which we hope to see a national association, and a national blessing.

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#### BRITISH AND FOREIGN SCHOOL SOCIETY.

At page 181 of this volume we gave some extracts from the thirteenth report of this society in relation to its foreign operation. The "Committee" have extended their correspondence with enlightened and benevolent men, to almost every country, and have lost no opportunity that presented itself, both to obtain information on the state of Education, and to suggest and urge the adoption of the best means for its improvement. William Allen, Esq. their worthy Treasurer, has visited Norway, Sweden and Russia, and speaks in the highest terms of the very favourable reception which his communications concerning the object of the Society have received, from the most distinguished and illustrious characters in the several countries through which he has passed.

This system has been introduced into this city and various parts of the United States with great success ; and since it has received that powerful auxiliary, Sunday School instruction, it has produced the happiest effects ; and we hope, that not only the 8,000 children, now in our city, without the means of receiving common education, will shortly be supplied, but that its benefits may be extended to every part of the union.

#### FOREIGN OPERATIONS.

*France.*—Upwards of 1200 schools on the new system are already bestowing incalculable blessings upon the youth of France. The system has been introduced into a great number of schools connected with the army ; and the minister of war has signified his intention of extending its benefits, in the course of the present year, to all the corps without exception.

A communication from M. Martin, which contains a lively and impressive account of the effect of the Scriptures when judiciously employed in education, will be found in our 15th No. p. 468 of this volume.

*Spain.*—The school, founded at Madrid, under the superintendence of captain Kearney, continues to flourish ; and measures have been taken to extend the system throughout the kingdom of Spain, under the sanction of the king. The seed is sown, and will not fail to spread itself, in due time, over the naked and barren field.

*Russia.*—At St. Petersburg, a school, on the British system, was opened in the course of last year ; and the most confident expectations are entertained of its successful progress, under the immediate auspices of the Emperor.

For the school at Homeln, the estate of count Romanzoff, chancellor of the Russian empire, in the government of Mockilow, a building is nearly completed, capable of lodging 200 children, and furnishing accommodation for 400 during the time of instruction. The former number will be selected from those families, who reside too far from the school for the children to attend it daily ; and they will be entirely supported and clothed at the expense of the count. Besides reading, writing, and arithmetic, which will be taught entirely according to the British system—and for the first of which, selections from the holy Scriptures will, as in the British schools, supply the lessons—the children will also receive instruction in the most useful handicrafts and agricultural occupations. Near the principal building, workshops of various kinds are erected, and a large piece of ground has been allotted for a kitchen-garden. It is the noble founder's intention to make such regulations, that, in a short time, every village may have at least one man of skill and experience, in every trade requisite for the improvement of rural and agricultural life.

*Italy.*—Your committee have been much gratified by intelligence, that a school society has been established at Florence, under the sanction of the Grand Duke of Tuscany.

Schools on the new plan have been established at Sartizano, in Piedmont, and at Naples; and one for 200 scholars at Bastia, in the island of Corsica.

*Malta.*—The committee have prepared the way for introducing the system into Malta, by receiving Mr. Joseph Naudi, a native of that island, into the training establishment, where he studied during six months. He is now on his return, having been perfectly qualified to conduct a school on the British system; and it is probable that a large school will soon be established there.

*United States of America.*—Mr. C. Pickton, who was engaged by the committee, at the request of the New-York school committee, to superintend and re-organize all the schools under their management, is safely arrived in that city, and has commenced his labours with signal success. He had, at the time when he wrote his last letter, not only re-organized several schools both for Catholics and Protestants, whereby the number of the scholars had been much increased, but had also assisted in the formation of new schools. He communicates the gratifying intelligence, that, in New-York and its immediate vicinity, there were above 3,600 children of both sexes taught upon the British system; and that there are schools, on that system, in every state, and in some a great number; but he also laments, that, by injudicious alterations and supposed improvements, it had in many instances degenerated, and lost one of its great advantages, *SIMPLICITY*.

Mrs. Pickton has also taken the charge of a newly-established school for 300 girls.

The accounts from Philadelphia are equally gratifying. A new model school, for 1000 children, was opened on the 21st of December last. The British system has been established by an act of the legislature; and is the means of bestowing the benefit of suitable instruction on nearly 3000 children in the city and its suburbs alone, exclusive of several schools in its vicinity; and your committee are informed, that *Joseph Lancaster* has been engaged as superintendent of these schools.

The comptrollers of the public schools have, in their first report, published at the commencement of this year, furnished a comparative statement of the expenses of education under the old and new systems: from which it appears, that, while under the former the public treasury of Pennsylvania paid at the rate of eleven dollars for each child, the introduction of the latter has reduced the expense to 3 1-2 dollars; yet this advantage, valuable as it is, is much surpassed by its salutary influence upon the intellectual and moral habits of the pupils, of which the active and zealous directors of the schools at Philadelphia speak in the highest terms.

*Nova Scotia.*—The school at Halifax has, under the persevering labours of Mr. Bromley, continued to prosper. His excel-



lency the earl of Dalhousie, the governor, has granted a plot of ground, with the buildings thereon, to the Royal Acadian School Society for ever, to be used for a school on the British system. It is in the centre of the town, and invaluable in situation.

*Hayti.*—In Hayti, the same zeal appears still to prevail, which gave rise to the first establishment of schools, on the British system, in that interesting country.

“You may,” says Mr. Daniel, “in Europe, use your greatest efforts: you will in vain attempt to equal our progress.”

*East Indies.*—All the information contained in the report, respecting the schools in the East Indies, was laid before our readers in a former number at p. 341.

*Home Proceedings.*—The demand for teachers, from the establishment in the Borough Road, has been greater than at any former period; and this circumstance, united with the many express assurances contained in the reports from various parts of the country, leaves no doubt of the gratifying fact, that the advantages of the British system are increasingly felt and acknowledged. The establishment for preparing masters has, therefore, much occupied the attention of the committee: and they have been supplied for various schools in this kingdom; and have been trained for the purpose of establishing schools at Ceylon, Bombay, New South Wales, New-York, Malta, and Caen in Normandy.

An actual survey of various districts in London leaves no doubt of the fact, that 40,000 children are yet unprovided even with Sunday-school instruction. In one small division of a parish, where there are schools for upwards of 1000 children, there are, in 1012 families, comprising 3889 children, 1565 without instruction of any kind. In another, containing 446 families and 1263 children, there are 737 without any instruction. Your committee cannot pass over this melancholy state of the poor in the metropolis, without most earnestly entreating the attention and consideration of the public to a case, which calls for the immediate exertion of every friend to mankind.

Of Ireland, it is said—

The benefits of education are spread with undiminished success. Under the auspices of the society in Dublin, liberally supported by parliamentary grants for promoting the education of the poor in Ireland on the British system, a model school for 500 children of each sex will speedily be opened. In this institution it is intended to provide masters and mistresses for schools, for other parts of Ireland.

We have already stated, at p. 250, the income and expenditure of the year.

From the reports received from parts of the country, there is reason to believe, that, in England and Wales, there are 500,000 children yet unprovided with the means of instruction.

## DOMESTIC.

## AMERICAN BAPTIST MISSION.

We have been favoured with the perusal of a letter from the Rev. A. JUDSON, Missionary at Rangoon, addressed to the Rev. SAMUEL NOTT, junr. of this city, from which we make the following extracts:—

*Rangoon, June 24th, 1819.*

My dear brother,

I have been nearly six years in this land, and at length begin to see a little, very little ray of light. We built a zayat, or public house, a few months ago, in which I have stated worship on the Lord's day, and commonly stay every day from morning till night, receiving company and preaching the Gospel. Several hundreds of the Burmans have obtained considerable knowledge of the way of salvation, and among them all, we trust we have found one of God's chosen people. He has given us satisfactory evidence for several weeks; and we have fixed on next Sunday for his baptism. There are several others who are inquiring; and we hope that God will not leave us with one solitary convert. Pray, my dear brother, that *Moung-Nau* may be the *Kristno*\* of Burmah, the first of a precious number. Oh that you were with us. I never think of our unfortunate separation without bitter regret. Is it not within the compass of possibility that our destinies on earth may be yet united? The liver complaint is never known in Rangoon: this is the finest climate of the east.

A glorious harvest of Burmans will, I trust, be brought in, in the course of ten, twenty, and thirty years. Suppose you come and help to reap. Do pray a little about it. I have only one colleague, Mr. Colman. Brother Wheelock is just gone in a consumption, a family complaint, the symptoms of which were obvious before he came here.

## DEATH OF REV. MR. WHEELOCK.

*Extract of a letter from Rev. Geo. H. Hough, dated Serampore, Sept. 11, 1819.*

"On the 8th of August, brother Wheelock and his wife embarked at Rangoon for this place, with a view to his obtaining medical assistance, having never been able to study since ten days after his arrival in Rangoon from America. He appeared to be getting better during the first days of his passage; but afterwards began to discover some symptoms of insanity, which manifested itself in religious despair; he became so entirely deranged as not to know his wife. On the 20th of August, while

\* *Kristno* is a pious and faithful native preacher at Calcutta, whose interesting journal is published p. 174 of this volume.

Mrs. Wheelock was engaged in writing, and he, to her, being apparently asleep, she heard the water-gallery door close ; and looking round, saw that he was gone—she sprang to the door, and opening it, found, to her unspeakable grief, that he had vanished for ever from her sight : he had thrown himself out of the water-gallery window into the sea, and was seen nor heard no more. He was, while in Rangoon, in a very happy state of mind ; also during the first part of his voyage ; and waiting, with humble faith in the Redeemer, the great change which was apparently awaiting him. His disease was pulmonary. His afflicted widow is now with us.

“ On the 27th of June, a Burman, by the name of MOUNGNAU, was, on a profession of faith, baptized at Rangoon. He is a young man of the common class. He is the *first fruit* of the Rangoon mission.

“ About the 1st of June, the old king of Burmah died. His grand-son ascended the throne, through much opposition, and at the sacrifice of many of his enemies and opponents. He has begun his reign by prohibiting any taxes for three years and three months ; and commanding his subjects to live in peace ; and to pursue, undisturbed, their own concerns. But it is very difficult to form *any* opinion of what kind of *material* his sceptre is made.”

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#### NEW-YORK EVANGELICAL MISSIONARY SOCIETY.

*Summary of the third Annual Report, presented 1st Dec., 1819.*

(Concluded from page 568.)

It was stated in the last report, that the board had commissioned the Rev. David Tenny, and the Rev. Charles S. Robinson, to labour a year in the territories of Missouri, Illinois, and Indiana. Mr. Robinson arrived at St. Louis on the 8th of December. He learned that there was but one settled Presbyterian minister, and but five or six missionaries in those two states. With the advice of some pious and respectable men in St. Louis, he determined to spend the winter in that place and its vicinity, there being several small churches without pastors, or even occasional preaching. A lamentable indifference to the Gospel, and other forbidding circumstances, tended much to discourage him. “ Yet, on the whole,” he writes, in a letter dated April 8th, “ I rejoice that the Lord has directed me hither ; and I trust I am in some degree grateful to the great head of the church, and to your Society, that I am permitted to do the work of an evangelist. The moral state of this country has deeply affected my heart. Numbers who are free from gross immoralities, have lost their regard for preaching, and reverence of the Sabbath. Many professors of religion, also, have lost their zeal, and imbibed the spirit of the



world. Yet others, thanks be to God, have remained immovable, and have not ceased to lament the desolations of Zion.

At St. Charles I had the pleasure of being instrumental in forming a Bible Society, auxiliary to the American Bible Society. This I consider very important, as many families are destitute of the word of God. At that place, also, I have formed a Female Society for the support of a Sunday School, which is now in a flourishing condition. Besides which, I have a small Sunday School of blacks, who are fast learning to read; and have instituted a monthly concert of prayer, which is very well attended. It is of great importance that Missionaries should come to this country.—The tide of emigration this way, from every part of the union is immense. Something more efficient must be done. There are in this territory, (Missouri) more than eighty thousand inhabitants, and only five Presbyterian ministers.

In a communication bearing date October 19th, Mr. Robinson observes; "Since my last I have regularly preached one Sabbath in a month at the Dardenne, eighteen miles north-west of St. Charles. This promises to be a very respectable settlement; but at present there are not more than eighty or an hundred people, and these are much scattered.

The 19th of September I formed a church in this place, consisting of nine members, and administered the sacrament of the Lord's Supper upon the Sabbath.

"Dear brethren," Mr. R. observes, "permit me now to say, I take a lively interest in your society; for I consider the field you have entered upon in this western country more important at present than any other upon our continent, and it as fully expresses your benevolence as any missionary station you could have selected upon the globe. The wants of this portion of the country appear not to have reached the eastern shores of the Atlantic, or the Macedonian cry has so died away upon the breeze, that it has produced little or no effect. Yet the field is every day widening, and the wants multiplying in consequence of the immense tide of emigration. According to the best calculation, five thousand souls within six weeks have entered what is here called the forks of the Missouri and Mississippi rivers. They have generally gone from one hundred and fifty to two hundred miles up the Missouri, and from seventy to one hundred up the Mississippi. From the confluence of these rivers to the extreme distances I have mentioned, there are, according to correct information, thirty-five to forty thousand inhabitants; and Mr. Matthews and myself the only Presbyterian ministers. Yet, thanks be to God, we have a number of Methodist and Baptist brethren, who, I trust, are doing much good. But do we not want help? And may we not look to your society for assistance? O Sirs, my eye affects my heart. When I view the fertile soil of this territory—see what an immense population Providence

has probably designed to support here—look at its extent and relative situation—then behold the moral darkness which broods over the territory of Louisiana, and the whole south-west part of our continent—that valley of the shadow of death—and then from the spirit of enterprize and emigration, contemplate the time as not far distant when settlements will be formed west of the Rocky Mountains, and villages rise upon the banks of the Pacific, I am astonished that no more is done to establish the Gospel west of the Mississippi.”

A very minute account of Mr. Tenny's mission up to the 29th of September, has been received. From about the 1st of November, to the 11th of January, he laboured in the county of St. Louis, where he observes, there was in general but little attention to religion. Since that time he has confined himself for the most part to the Missouri territory. From January 11th, to the middle of May, he discharged the duties of his mission in Herculaneum and the adjacent country. While there, himself and Mr. Robinson attended a meeting of the Missouri Presbytery, of which, on this and subsequent occasions they were half the number of clerical members; and but for their presence, the Presbytery probably would not have been constituted during the year. At this meeting, the Presbytery resolved itself into a Missionary Society, by the name of the Missouri Missionary Society; and desired Mr. Tenny to make a tour to the south to learn the moral state of the inhabitants, and if possible, to organize churches.

At New Madrid, the zeal of a pious female prompted her, personally, to circulate notice through the place of a meeting for public worship; and I was earnestly solicited to preach again and again. At Jackson, I preached on the Lord's day, to a large and solemn assembly; and, at their special request, engaged to return thither as soon as possible.

About the 20th of August, Mr. Tenny performed a tour to New Madrid, visited many families and individuals that were sick—preached five times, and rode one hundred and sixty miles. Shortly after this he organized a church at Jackson, consisting of twenty members, and a Bible society, auxiliary to the American Bible Society.

In the whole territory of Missouri there is but one installed Presbyterian minister, and not more than three or four sermons had ever been preached by Presbyterian ministers in the county of Cape Girardien before his arrival there.

At a settlement on White Water the principal men of a large assembly surrounded him after he had preached, and begged that they might have a minister one quarter or one fifth of the time, saying that they would gladly support him. It appears that there are but two Presbyterian churches in the state of Illinois.

The following are unoccupied and important missionary stations, viz. in Illinois—Shawnee Town, Kaskaskia, Edwardsville, Shoal Creek, and Covington; in Missouri,—Settlement on two rivers, Bonhomme, Herculanum, St. Genevieve, Jackson with Cape Girardien, New Madrid, St. Charles, Franklin, and Chariton; Arkansas—Port of Arkansas, White River settlements, Cadron on the Arkansas river, and Alexandria on Red River.

Mr. Tenny considered the spreading of religious publications an object of great importance; and has been so successful in diffusing them, that they are now read by a great proportion of the members of the Presbyterian and Baptist churches in Missouri. He made occasional visits to the Shawanee and Delaware tribes of Indians, who are desirous of being instructed, and have strong claims for missionary aid.

Among others, a Bible was given to an aged catholic woman, who received it with tears of joy. Seventy-five years have I lived, said she, and have never seen the Bible—and now my eyes are blessed with the sight of what I have so long wished to see. Let the priest wrest it from me if he can. I will show it to him—and clasp it in my arms, and press it to my heart.

At most places which he visited, Mr. T. was received in a very friendly manner, and treated with generous hospitality. In the course of the year, besides visiting schools and families, he administered the sacrament of the supper once—baptized nine children—attended numerous prayer meetings—formed one church—preached one hundred and forty-eight times, and travelled upwards of five thousand miles. And though in his various journeyings, Mr. T. encountered many difficulties incident to other travellers in that country, and some peculiar to his own case; though he has been in weariness and painfulness, in hunger and thirst, in perils of water, in perils of robbers, in perils by the heathen, in perils in the wilderness: though sometimes in an inhospitable clime, without any possible refuge from storms and tempests; though far from the abode of man, through dreary nights “in wilds more drear,” yet could he welcome any or all these, if met with in the path-way of usefulness in his Master’s service.

In view of these narrations it is painful to the board to state, that the commissions of these indefatigable missionaries have expired. Every contemplation of what they have done, and of the desolate regions where they have strove to preach the Gospel, seems to make it inexcusable not to re-appoint them. How can we submit to recall them for the want of funds? or how can they believe that on this account they must return and seek some other service? What stronger appeal can be made to the society than is contained in their communications.

Must the progress of his cause, whose is the earth and the fulness thereof, be arrested or embarrassed for want of *means*? Will a man rob God? Especially will they who with memorable



solemnity have recognized his right to them and theirs, thus act the part of faithless stewards? With the voice of seven thunders does the fact that there are those who do thus, speak of neglected duty on the part of — whom? With introverted thought shall we not severally inquire; is it I? Lord, is it I?

Christian brethren, instead of remitting, we must redouble our exertions in behalf of those who sit in darkness. Life is too short; souls are too precious; the retributions of eternity are too solemn to indulge in protracted supineness. Each day abbreviates the period of our labour. Each day renders more affecting the case of the heathen; for each day, with vast numbers, is the last day of hope!

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#### SANDWICH MISSION.

Mr. CHARLES SHERMAN acknowledges the receipt of a number of valuable articles of hardware, books, &c. together with \$118 5 in money, which were forwarded to the treasurer of the Board of Foreign Missions, by Thomas Hopoo.

Amongst the donations was "a widow's mite, six cents," accompanied with a hammer. The donor said she had no money to give, but she could do without the hammer. Perhaps it will be needed ere long, in erecting a temple in Owhyhee, to the living God.—*Religious Intelligencer.*

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#### SENECA INDIANS.

*Buffalo, N. Y. Oct. 19.*

The Indians of the Six Nations have lately held two councils upon the proposals made to them by government, to establish schools and other improvements among them, one at Oneida, and the other at their village near this place. Their debates were warm, and for a time violent. It is well known that the pagan party of these Indians, which compose a large majority of the whole, have always strenuously opposed any advance towards civilization. But they have at length yielded to the arguments of the Christian party, and have consented to accept the proposals of government, and to establish schools in all their settlements. The adoption of Christianity has also been a subject of discussion in these councils; and although they have not unanimously agreed to receive missionaries among them, yet they have indicated a much more favourable disposition upon this subject than formerly, and the sentiments of many of their principal leaders seem to be entirely changed. This revolution in the views of the Indians will appear surprising to those who have known their inveterate enmity towards the Christian religion. We are indebted for it to the united exertions of the agents, Messrs. Parish and Jones, and Mr. E. Williams, the episcopal

missionary at Oneida, assisted by the Oneida chiefs. We trust it will be productive of much good, and the news of it grateful to every friend of humanity. There is now no doubt but that the Indians will soon receive Christian instructors in all their settlements. And by the joint influence of learning, arts, industry, and religion, we may confidently hope to see their condition meliorated, their minds enlightened, and their morals improved.

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*Extract from the Report of the Massachusetts Baptist Education Society, Sept. 16, 1819.*

“The whole number of young men who have enjoyed your patronage the past year is fourteen. The term for which two of them was received, has expired. The remainder, with the exception of two, have pursued their studies at the Maine Literary and Theological Institution, where they are still continued. Their deportment has been such as to afford, in general, good satisfaction to your Committee, and their progress in knowledge as great, as might reasonably be expected.”

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SYNOD OF OHIO.

The presbytery of Ohio has been divided into four presbyteries: that portion which lies on the north and west of the Ohio river, forms the Steubenville Presbytery. The residue is divided by a line beginning at Georgetown, on the Ohio river, running nearly N. S. to the southern boundary. The eastern section retains the name of Ohio, and the western section is called the Washington Presbytery. The college of Washington is placed by the synod, under the care of this presbytery. The present principal of the college is attached to the Washington Presbytery, and the late principal to that of Ohio.

This is deemed an auspicious event, which promises very beneficial and important results, both with regard to the church and college.

The synod of Ohio consists of four presbyteries, viz. those of Washington, Lancaster, Miami, and Richland. From the presbyterial reports presented October, 1819, it appears that there are, belonging to the synod, 48 ordained ministers, 3 licentiates, and 2 candidates. Of the ordained ministers, 41 are settled, and 7 without charges. There are under the care of the synod, 126 congregations; of which 61 are supplied with the stated ministrations of the gospel, and 65 are vacant. Of the latter, 16 are able, and 49 unable to support a minister. In 59 congregations, which presented reports to their respective presbyteries, there are 5167 persons in communion; of whom 844 were added last year. The number in those congregations from which no reports have been received is unknown, but is believed to be

much less than the number found in those which have been reported. In 55 congregations, were baptised last year, 100 adults, and 381 infants, making a total of 981.—*Weekly Recorder*.

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From the Religious Intelligencer.

*Nassau Hall Bible Society.*

When our Seminaries of Learning become Bible Societies, they are in reality, sending forth streams that make glad the city of our God. It is pleasing to see young men, who are soon to go forth as preachers of the gospel, or to fill other important stations in society, manifesting their friendship for the Bible, by sending it to the destitute. In this way they are effectually preparing the field for their own usefulness. The Bible is no doubt often made the power of God, and the wisdom of God to the salvation of sinners, without a preacher, and without note or comment. But a preacher without the Bible, is like a ship without a compass, and is likely to be cast with those he undertakes to pilot, into an unwished for haven. And the man of science who does not value the Bible enough to lend his aid in sending it to others, and whose principles are not governed by its precepts, may exercise an influence in community that will render all his attainments a curse instead of a blessing to himself, and to those with whom he is connected. We hope a Bible Society will be formed in every college and seminary of learning. In addition to the blessedness of furnishing the destitute with heaven's best gift, they will prove a useful school for young men, who will hereafter be patrons of benevolent institutions; and it will teach them to value the treasure they are giving to others. A praise worthy example is set before them, by the Nassau Hall Bible Society, exhibited in the following extracts from their Report.

"The Naval and Military Committee, who once constituted the most efficient part of your Board, have found no field for the exercise of the benevolence of the society. Naval and Military posts have been supplied with an alacrity which does honour to our sister institutions; so that whenever the Committee have inquired where Bibles could be distributed with advantage, they have invariably found that others more conveniently situated, have anticipated the question.

"The Corresponding Committee have been restricted in their exertions, by the same causes which affected the Naval and Military Committee.

"The Distributing Committee were in circumstances still more unfavourable. The sphere in which they were destined to act, was yet more limited, being confined to Princeton and its vicinity, which had been almost entirely supplied by the Committees of former Boards. It is, however, proper to remark, that within the district of the Committee, seventeen Bibles and Testaments,



have been distributed by several members of the Theological Seminary, who observed a demand and obtained a supply.

"The Bibles and Testaments distributed, and appropriated by your Board in the current year, have not been generally through their Committees. They early embraced the opportunity of supplying missionaries with Bibles for distribution, whilst employed in the duties of their vocation. Fifty Bibles were given to Messrs. Lowe and Graham, members of the Theological Seminary in this place, for supplying the destitute in Ohio and Indiana. Fifty more were given to Mr. Hunter, of the Seminary, for like distribution, whilst employed in his missionary tour. Twenty-five Bibles were requested by the Female Missionary Society, of this place, and were granted by the Board. On notice received from Trenton, 25 Bibles and 25 Testaments were sent to the factories at that place, for the use of the children and labourers employed in those institutions. Your Board have also taken into consideration, the propriety of aiding the Sunday Schools in the prosecution of their benevolent labours. Although it appeared somewhat out of the ordinary course pursued by other Bible Societies, and *this* hitherto; yet on considering our situation, and our limited opportunities of usefulness, it appeared an object worthy of our patronage. Accordingly they have, at the earnest request of several Sunday School Associations, sent supplies of Bibles and Testaments, to be distributed as they may find most profitable. Twenty-four Testaments and twelve Bibles have been sent to the managers of the Trenton Sunday School. Twenty Testaments to a Sabbath School at Bloomfield, and ten Bibles to the Princeton association, for the same purpose.

"The whole amount of Bibles and Testaments distributed in the year, is 184 Bibles, and 88 Testaments.

"A few copies of the Bible and Testament have been distributed to the destitute in Princeton and its vicinity, which are not noticed in the above calculation, and fifty dollars sent on to the American Bible Society, making the whole number, since the formation of this Society, 1943 Bibles, and 129 Testaments. To which may be added 400 dollars in donations to other societies."

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From the Boston Recorder.

*Summary of the Third Annual Report of the Boston Society, for the Moral and Religious Instruction of the Poor.*

The Society has three specific objects—the support of Sabbath Schools, the maintenance of public worship for seamen, and the moral and religious improvement of West Boston.

The Sabbath Schools are four, viz. North Bennet-street, Mr. Proctor, superintendent; Hawkins'-street, Mr. Armstrong, and Train, superintendents; School-street, Mr. Vinton, superintendent; Mason-street, Mr. Cleaveland, and Mr. Homer, superin-

tendents; the last is divided into two departments, the male and female. The whole number of teachers is sixty-eight; the number of pupils recorded is two thousand and seventy-four; the number received the past year eight hundred and twenty-two; the average number of attendants, four hundred and seventy.

Our readers will distinctly understand that these are only the schools under the patronage of this society; besides these, there are a number of very flourishing schools in the Baptist and Episcopal\* Societies.

THE SEAMENS' MEETING has prospered. Between three and four hundred have regularly attended, (except in the winter season, when few are in port,) with decency and seriousness. At the close of the regular service, on the Sabbath, religious tracts are distributed, which continue to preach with powerful effect. Bibles are placed also at the disposal of the preacher, by the Massachusetts Bible Society, which are gratuitously presented to the poor among the sailors. Psalm books have been generously furnished by private liberality, for the use of the meeting, and some other donations are gratefully acknowledged. When the usefulness of pious seamen, constantly passing from one part of the world to another, is considered, their numerous opportunities and hardy courage, their enterprise and nobleness of character, we fully concur in opinion with the late Judge Tudor, "this is one of the noblest charities ever devised."

"But one circumstance more, among the many that offer, shall be mentioned, in order to exhibit the service, which pious seamen when abroad, may render to religion. Two captains of vessels, one of whom was of New-York, and the other an occasional worshipper here, led in the public religious duties of the Lord's day, and animated the people to exert themselves for the establishment of gospel ordinances in a port belonging to the Alabama territory, in which they were providentially detained. A subscription for a place of worship was, at their motion, soon commenced; and it is hoped their Christian kindness will eventually secure a permanent blessing."

At West Boston, a hall has been fitted up, in which, since February last, the gospel has been preached to an assembly composed of both sexes, every Sabbath afternoon; also since May, a weekly lecture every Wednesday evening.—These meetings are increasing, and have already been blessed to the spiritual benefit

\* The following is the preamble to the Constitution of the *Salem-street Sunday School Society* :—

"The school under the direction of this society, was the first Sunday School in New-England. It commenced its operations in June 1815; from which time to the organization of this society in April 1817, it was entirely supported by individual contributions, and was furnished with casual teachers only. The number of children admitted in this period was two hundred and ninety-nine; since which, upwards of three hundred have attended. The school has been, since this society was organized, under the direction of a regular committee, and has been well supplied with teachers. Children of all denominations are admitted to its privileges."

of some. Preparatory measures have been taken to erect here, a building for divine worship, and for a school.

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**GOOD DEVISED AND EFFECTED.**

Several persons in Norfolk, Connecticut, are affording aid to a young man designed for the ministry, by giving his board in their families, while he is prosecuting his studies preparatory to entering the sophomore class in college. He has now been thus accommodated the greater part of a year; and many find it convenient to do twice, if not four times as much in this way, to aid the church in raising up a well educated ministry, as they would feel able to do by contributions in money. The same thing may now be done in some other towns, but if it were generally practised in all those places where a student could be accommodated with the requisite instruction, it is obvious that much good would be done in the cheapest way, and the resources of our Education Societies might be more extensively devoted to the aid of those already in college.

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A country parish in Connecticut, containing but about 50 families, has within 16 months built an elegant meeting-house, at an expense of 5000 dollars; raised a fund of more than 5000 dollars, and settled a minister with a competent salary. Let men any where feel the value of religious institutions, and realize the hazards to which they are exposed, from prevailing licentiousness, and all difficulties in the way of supporting the gospel will vanish.

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**AMERICAN BIBLE SOCIETY.**

W. W. Woolsey, Esq. Treasurer, acknowledges the receipt of the following sums during the month of January, 1820:—

To constitute Ministers members for life,	\$ 165 87
Donations from societies and individuals,	230 14
Payments for Bibles, by do.	1,178 61

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\$1,574 62

The number of Bibles issued from the depository in January, is 2,857, and of Testaments 2,081—Total 4,938—valued at \$3,042 82.

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*American Board of Commissioners for Foreign Missions.*—The Treasurer acknowledges the receipt of \$1,983 57 donations during the month of December, 1819.

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*Baptist Board of Foreign Missions.*—The Treasurer acknowledges the receipt of \$2,962 23 donations from the 21st June to the 9th December, 1819.



**MARINERS' CHURCH IN PHILADELPHIA.**

The following paragraph, sent for insertion in the *Christian Herald*, by "A Friend to Seamen," will show that the subject of providing mariners with the blessings of the gospel, has been taken up in Philadelphia with a becoming spirit. We feel it our duty not to let any opportunity pass, without directing the attention of our readers, and the friends of neglected seamen, to that great and imperious work, the erection of the **MARINERS' CHURCH** in this city. The building is now enclosed, and with that assistance which it is in the power, and which it is the duty of our fellow-citizens to give, it may soon be completed, and become the house of prayer and consolation to dying sinners.

"Pursuant to notice given in the newspapers of this city, the Mariners' place of Worship was opened the last Lord's day, where two appropriate discourses were delivered by the Rev. Joseph Eastburn, and in the morning an additional short address by the Rev. Mr. Joice.

"The room selected for the purpose is considered to have an area capable of containing at least 600 persons, and perhaps more. This was filled both in the morning and afternoon, with chiefly those valuable hardy seamen, whose best interests it is designed thus to promote. The marked attention of this audience to the important truths which were delivered, the crowded appearance of the room, the stillness and solemnity which prevailed, and the truly animating zeal of the preacher, rendered the services of the day peculiarly impressive, and, as may reasonably be hoped, a blessing to those who attended.

"This auspicious commencement of establishing a Church for Mariners, in the city of Philadelphia, may be hailed as an omen for good to this long neglected though useful part of the community. In addition to their religious instruction, it is in contemplation to establish a Sunday School, in the intervals of worship, for the benefit of those who are yet ignorant of the first rudiments of learning. Here it may please the Lord to carry on his own blessed work to the reformation of many, who, being out of the means of grace, have grown up thoughtless and careless of the things which belong to their everlasting peace;—here, it may be ordered, that they shall become acquainted not only with religious truths, but so much of science as shall render them more valuable and useful members of the community.

"It will be the pleasing duty of the citizens of Philadelphia, to aid in this, as they have in so many other objects of benevolence, and having used the requisite exertions, which is ever the part of the creature, they may with a degree of confident hope, look unto the Father of Mercies to consummate the good work so happily commenced, to the temporal and eternal happiness of destitute mariners."

## NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

In our last number we were obliged to omit the following interesting report of school No. 34.

This school, which is exclusively devoted to COLOURED MALE ADULTS, is taught in the *Rose-street Academy*, and, consisting of *ninety-one* scholars, from sixty to seventy-five of whom regularly attend, affords one of the most interesting spectacles that we have ever witnessed, and the most conclusive proof that the coloured people are capable of making great advances in knowledge and piety, under the direction of Sunday School Teachers, with the blessing of God on their exertions. More than 150 men have been instructed in this school since November 1817.

S—— W——, a seaman, has been employed between this city and Troy during the summer. It was his practice to offer up his prayers morning and evening to Almighty God. One morning two of the sailors came down in the fore-castle and began to curse and swear, and said he was always praying; but it had no effect, S—— calmly replied, "*man thou art doing wrong,*" and continued his supplications. The next morning the sailors came to S——, and confessed that they had done wrong, and were sensible of their folly. Previous to this, these sailors were in the habit of drinking to excess, and of profaning the name of God; they have since left off these pernicious practices, and state that S——'s example is the cause that produced the change. This interesting scholar now resides at Haerlem, (eight miles from the city) and notwithstanding the distance, generally attends the school. F—— J——, while reading a passage from the spelling book to his wife, was forcibly struck with the subject, and immediately fell upon his knees, and prayed to God to have mercy upon him, a miserable sinner: he has since continued the practice of morning and evening devotions. It is with deep regret that we have to state, that Jeremiah Frazier, formerly one of our scholars, was hired as a servant by a gentleman, (or rather a *man stealer*,) and taken to the south and sold as a slave, and is now in bondage. We understand that the Manumission Society have taken up the subject, and sent on papers in order to obtain his release.

## AFRICAN EXPEDITION.

The African Expedition, consisting of the United States' ship *Cyane*, and the ship *Elizabeth*, sailed from this port the 6th inst. in the afternoon. The *Elizabeth*, chartered by government, proceeds to the western coast of Africa, for the purpose of carrying into effect the act of 1819, agreeably to the views of the President, as expressed in his late Message on that subject. She carries out the United States' agents and artisans, mechanics and labourers, for the purpose of negotiating with the local authorities of the country, for *permission to land and provide for recap-*

tured or liberated Africans ; and to build houses and cultivate land for their use. About 50 adults, people of colour, go out as mechanics and labourers, provided with utensils, tools, implements, and stores. Those whose services are valuable on account of their trades, and who could not be prevailed on otherwise to go, are permitted to take their families with them. This expedition, we are informed, has no direct or necessary connexion with colonization. The Colonization Society, it is understood, will soon send a vessel out from the south with colonists. The U. States takes no part in the affair of colonization.—But if its operations for liberated Africans are carried on in the same place where the Colonization Society conducts its colony, a mutual help will necessarily be felt by each other's efforts.—These two communities ought not to be connected in the public mind, as they are not in fact ; yet they may be viewed as two individuals carrying on, each its benevolent purpose, upon the same theatre of action.

The Cyane proceeds on a cruize on the western coast of Africa, against the slave traders.

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#### AMERICAN SOCIETY FOR COLONIZING AND EVANGELIZING THE JEWS.

At this time when an unchristian spirit of hatred and persecution against the descendants of Abraham is spreading on the continent of Europe, every measure which tends to meliorate the condition of this ancient people, must be received with pleasure by Christians of every name.

When we reflect that there are more than *six millions* (according to Dr. Buchanan) of this scattered race, to whom the knowledge of the true Messiah is yet to be communicated, and that human agents are to be employed to make known to them the glad tidings of salvation through a crucified Redeemer, how should it warm our love, invigorate our zeal, and increase our exertions in the cause of our Master !

In pursuance of preliminary measures which had been taken to form a "*Society for colonizing and evangelizing the Jews*," a meeting of the "*Friends of Israel*" was held in this city on Tuesday the 8th inst. when the Rev. Philip Milledoler, D. D. was called to the chair, and R. Havens, Esq. was appointed Secretary.

The constitution of the Society was read and the officers chosen in conformity therewith.

We hope, in our next, to be able to lay before our readers the constitution of the Society.

"ILLUSTRIOUS sons of Abraham's race,  
Scatter'd and peel'd, in every place,  
Afflicted, buffeted, forlorn,  
Objects of universal scorn,  
Glad tidings now for Jacob hear  
Your final jubilee is near.

Oh ! for the Spirit from on high,  
To bring these wand'ring children nigh ;  
And take the veil from Israel's heart,  
Which he will by his grace impart ;  
Then shall the earth with Israel hear,  
And in his glory Christ appear."



*Ordinations.*—Nov. 24th.—The Rev. RUFUS W. BAILEY, was ordained pastor of the South church and congregation in Norwich, Vermont.

Dec. 1st.—The Rev. WILLIAM BALCH, was installed pastor of the congregational church and society in Salem, N. H.

For the Christian Herald.

*LINES on returning to my native village after a long absence.*

WELL pleas'd was I to see the land once more,  
Which whilst a pilgrim far, to me was nigh,  
For ne'er on Hella's nor Hesperia's shore,  
Had nature look'd so sweet beneath mine eye.

The landscape was the same that it had been  
In days of old, beset all round with hills ;  
The distant mountain too, was dimly seen,  
Which gives to vales beneath its lovely rills.

The flocks just stretch'd along the mountain side  
In varied groups, had heard the shepherd's call,  
His voice they knew, which oft at ev'ning tide,  
Announc'd that ev'ning dews would quickly fall.

The moral landscape ; ah how sadly faded,  
Endearments gone, that once so richly grew ;  
Beneath the tree, my lowly roof that shaded,  
Mark the green sod, concealing from my view,  
The face of him, whose trembling with' red hand  
Would lead me forth at ev'nings mildest ray,  
And when some hill we gain'd, together stand  
'Till night, so loath was he to come away.

Nature's sweet beauties he could well unfold,  
For skill'd was he in all such useful lore,  
And oft some charm he call'd me to behold,  
Which ev'n his eye had not found out before.

Departed shade could this sad heart but known  
The hour when thy meek spirit left its clay ;  
The tear, in distant lands a pilgrim lone,  
Would o'er my cheek have sooner found its way.

Ah ! what to me is yonder mountain blue,  
The verdant lawn, the grove or forest deep ;  
The cot, the crystal lake, or light canoe,  
When in the lonely vale, my kindred sleep.

Sweet star of eve, where'er my footsteps roam  
O'er this wide world, I love thy cheering light,  
Thro' Him who died, thy fields shall be my home,  
When the cold grave shall hide thee from my sight.